6:Huntingford E-5 (1938-1939) 1953 FL6 Dorobo FL6

The Dorobo divide the year into two parts, *Muainonik*, the dry season, when they used to go hunting the bigger game with bow and arrow; and *Iuot*, the wet season, when they set traps. Each season covers roughly half the year, the rain beginning to tail off in September and getting less and less till January, and then starting to work up again in March, reaching its peak about May; so that *Muainonik* comprises our months of October to March, and *Iuot*, April to September. The Dorobo have twelve months, all but two having the same names as the Nandi months, but they do not synchronize [4]:

Dorobo names:	Nandi names:		
Kipiriruo	*Kipsundet*	October	
Kipsundet	*Kipsundet oiew*	November	
Kipsundet ake	*Mulkul*	December	Muainonik
Mulkul	*Ngotiotet* *	January	
Ngotiotet *	*Kiptamo*	February	
Kiptamo	*Iwat kut*	March	
Iwat kut	*Waket*	April	
Waket	*Ngei* *	May	
Mamut	*Rop tui*	June	Iuot
Rop tui	*Puret*	July	
Puretо	*Epeso*	August	
Yepeset	*Mulkul oiew*	September	

The average rainfall at Kapchorua Farm, about two miles below the edge of the forest for the years 1929 to 1937 was 54.09 inches, the maximum being 66.17, the minimum 28.61. Details are given in the Appendix. In the forest itself I think the rainfall is undoubtedly a little higher, perhaps amounting to another 2-3 ins. in the course of an average year.

The Dorobo seem to have a better weather sense than the Nandi, and I found that they were generally accurate when making a forecast, whereas the Nandi are usually wrong when they try to foretell the weather. This weather sense is perhaps one of the reasons for their reputation among other tribes as rainmakers; for these Dorobo not only say that they have no rainmakers, but I could find no trace whatever of rainmaking activities, nor any hint that they ever had any. Climatic conditions are such, however, that in a hunting economy rainmaking is not a necessity.

The environment of the Dorobo provides them with food, skins, wood, and other vegetable materials. Iron they had not, and they still have no knowledge of ironworking, though they use iron implements. Their activities comprised hunting, trapping, food-gathering, hut-building, the production of honey, and the making of objects of wood, leather, and grass, such as traps, arrow-shafts, bows, honey-barrels, clothing, caps, baskets, and handles for tools. Objects of iron they have got for as far back as they can remember from the Nandi by exchange for such things as they can make or produce themselves.

[4] Throughout this paper I have written the velar nasal by the sign n, representing the "long-tailed s". In words marked * the first consonant is the velar nasal.

12:Dundas G-5 (ca. 1900) 1908 FL6 Dorobo FL6
Kikuyu FL10
Masai FL12

Supi is said to have instructed the Dorobo to bring him a pair of sandals made of leather having hair on both sides, the Masai to bring him a bull, the dung of which was pure white, and the Kikuyu an animal called Huko (a burrowing rat or mole).

The Dorobo cut off the ears of a donkey, and produced these as the required sandals before Supi; the Masai brought a bull fed on milk only; and the Kikuyu the animal called Huko.

Supi then told each tribe to take its respective charm and to attack the enemy separately and at different points.

The Masai, marching into Kikuyu from Naivasha, fell upon the strangers first, and taking all their stock drove them on to the Kikuyu, who in their turn drove them on to the Dorobo, by whom they were finally routed.

The Somali or Galla were thus disposed of, and only by the name Iregi, which was given to the generation that fought with and expelled them, and by a few women of their tribe, taken prisoners by the Dorobo, are we reminded of their settlements in Kikuyu. Amongst these prisoners may be mentioned an old woman called Barabio, who is still alive and resides in one of Burgo's villages. She was formerly Chief Karuri's nurse.

Needless to say the Masai kept all the cattle which they captured, and this caused a rupture between them and the Dorobo and Kikuyu, who joined forces and waged war on them. After a truce had been made the Dorobo and Kikuyu fought amongst themselves.

If the Kikuyu were to live and increase they had to cultivate the ground, and to do so they were obliged to destroy the forests. The very existence, however, of the Dorobo depended on the preservation of the forests, and hence arose a struggle for survival, which allowed of no compromise and could have but one end.*

In an incredibly short time the great primæval forests, the home of the Dorobo, were destroyed, and with them this interesting people ceased to exist as a tribe. Deprived of the means of living, many died, some took to cultivation, whilst the majority migrated to other regions, where they formed small colonies, such as are to be found at Baringo, Naivasha, Ravine, Kijabe, on Laikipia and Mau, at Taveta, in German East Africa, and even, it is said, in places as remote as Kismayu—(the clan that went to this last place was the Agumba). This scattering of the tribe accounts for the peculiar fact that Dorobo living in widely different localities speak the same language.† The Baringo, Naivasha, Kijabe, and Ravine Dorobo, and those of similar colonies will, if questioned as to where they come from, usually mention Kururuma and Kariraui‡ as the birthplace of their fathers.

As regards the origin of this interesting tribe, we know little or nothing. There appear to have been two branches, the Agumba and the Okiek: the former hunted the game on the plains, the latter in the forests. They lived in pits dug in the ground and covered over with leaves of the wild banana; these pits may to this day be seen anywhere in the Kikuyu country, though of course they become more numerous the nearer one approaches the forest. They are also said to have buried their

* The first Kikuyu to come into the country appear to have been almost without exception pastoral, and they accordingly did not interfere at all with the Dorobo. The later arrivals, who seem to have possessed less stock, purchased from individual Dorobo the right to certain pieces of land or forest. For some reason or other just about the time the Somali or Galla were driven out, a sudden very pressing demand for grain appears to have arisen amongst the Kikuyu; this may have been due to one of two causes—the Kikuyu may have lost through sickness a large amount of stock, or there may have been just at this time a sudden influx of agricultural natives.

† Nandi. (In colonies not in touch with Nandi-speaking tribes, the younger generation is rapidly forgetting this language.)

‡ The country lying between the Rivers Boyo and Mathyoya in Kikuyu

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200-300 ft. in most places. Once the forest is reached, the slope is gradual, ranging from 8,200 ft. to 8,400 ft., though the main river, the Kipkurere, flows through a valley 1,000 ft. deep. The rainfall, taken at Kapchorua farm about two miles from the W. boundary of the forest, averages 56.54 inches over 9 years from 1929 to 1937: the maximum was 70.33 inches in 1937, the minimum 28.61 inches in 1933; in the forest itself the rainfall is undoubtedly higher. The forest is always damp: mists are frequent, and even in the dry weather it is not always quite dry, a condition which is responsible in part for the rather high infant mortality among the Dorobo. On the edge of the forest are glades with a fringe of thorn trees (acacia robusta), and between the forest and the farms is a strip of land, included in the Forest Reserve, which is suitable for cultivation and stock-keeping. The year is divided into two seasons, *Mwainonik*, the dry season from October to March, and *Iwot*, the wet season, from April to September. These determine both the now obsolescent hunting activities, and the increasing agricultural activities.

B. Economic Activities.

The economic life of the Dorobo may be divided into two phases: (1) the old hunting existence, which began to disappear about 1925 when the Government started seriously to restrict their forest life, and (2) the present trapping-agricultural life in which cultivation is becoming of increased importance.

The economic group is either the elementary family or the domestic family (or, the extended family). Sexual division of work overlaps to some extent, but most of the work outside the settlement is done by men (hunting, trapping, woodcutting, and intercourse with the outside world), while the women do the work inside the settlement, except that they collect all the vegetable food from the forest. Agricultural work is performed by both sexes. Things peculiar to women are: the making of clothes, leather work, and baskets; to men: making weapons and other utensils, digging coloured earth, and putting meat on the fire to cook (though the women look after it once it is on the fire).